Ghautghur Jan. 4th 1834.

My dear Brethren,

Though I have, as you know, not much confidence in the romance of Missions as a principle which will ever greatly benefit the Heathen, still you must allow me to be a little romantic in my present selection of a spot from which to address you. I have choosen a Native's hut on the summit of the Western Ghauts of India, one half of which is occupied by cows, oxen and other brute beasts and the other half is the ordinary residence of beings in human shape, but scarcely less brutish than their fellow lodgers. This morning Mr. Ramsey & myself ascended the steep and rugged Ghauts, in a direction from Bombay nearly north east, and about 90 miles distant. The ascent by this pass is so abrupt, that when we had gained the summit of one cliff, it appeared impossible that we should be able to reach the next. But, in some former convulsion of of Nature, a pass has been opened among the confused mazes of mountains which are here thrown together, so that we could not only ascend ourselves on foot but our native ponies were able to follow. It should be observed that the Western Ghauts are only ascended from the west. The country on the east (that is, the Deckan) is of the same elevation as the mountains; 3500 feet above the sea, while the concon on the west is very low*. We reached the plain

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* I must here give you what, in the language of the Hindoos, would be called an interesting historical fact. When Parsu Ram, the 21st Incarnation of the Hindoos, flourished in this he engaged in an unsuccessful war with the Brawhans of the Deckan. Being defeated, he fled towards the great western Ghauts. The ocean at that time washed their base. His pursuers followed close after him; when, in distress, he called on Vishnoo for assistance. The benignant god, whose Incarnation he was, ordered him to draw his bow and shoot an arrow over the sea, promising him at the same time, that as far as the arrow should fly, the sea should retire, and all the land thus rescued should be given him for an asylum. He accordingly bent his enormous bow and the arrow flew twenty five kos (50 miles). The ocean immediately retreated, and the whole country, known now by the name of The Concon, extending from the present boundaries of the sea to the Ghauts, and from Goa to Surat, was given to Parsu Ram. It was peopled by men created from fishes bones. The Brawhans of the present, tho' found enough of relating the first part of the story, are not particularly prone to acknowledge the latter part

above by a natural passage and rude stone steps, as if we had been ascending from the basement story of a house into an upper room. Here we sat down on a broad rock which jutted partly over the passage by which we had ascended. To our left was a rude temple of an idol god, where the weary traveller stops and blindly bows down to an unshapen stone - to our right was a natural pool of water, where many an exhausted traveller has, like ourselves, often experienced the luxury of a cool refreshing draught in this thirsty land; - and before us stretched a plain, where immense droves of bullocks, amounting sometimes to several thousands, laden with the produce of the Deccan, are loosed to graze while their drivers cook their own food in copper pots over a little fire placed between three stones. Behind us, as we turned to behold the country we had just left below, the whole northern Concan burst on our view. - Inspired by the reflections which such a scene would naturally excite in the breast of a Christian Missionary, I am constrained to address you from this spot - and (tho' perhaps presumptous in me,) to invite you to survey the spiritual wastes of the Mahratta country as they are now spread out before me.

The subject which I desire to bring before you, dear Brethren, is one which ought to command the attention of a congregated world. God grant that the "Macedonian cry" from those heights of the Ghauts may enter the consecrated Halls at Princeton, and find ready ears to every ear, and may every heart respond, "Here Lord am I, send me"

Whether I look to the East, or to the West, to the North or to the South, the gloomy shade of Spiritual death reigns without one glimmering ray of light. To the west is spread out beneath our feet the whole northern Concan, without a single Missionary and, at present, without a single Mission school. To the east the imagination is presented with a picture still more gloomy. From the first Missionary station in Southern India to Agra and Delhi, the first in Northern India, a distance of at least 1500 miles; and from the Ghauts to the first stations on the other side of India, a distance of 1000 miles, there are but four stations and eight Missionaries, and all these, except Ahmednuggur in the vicinity of the Ghauts. Here then there is, in the 19th Century, since the command to evangelize all nations went forth, - in the 17th Century, when Christians are beginning to boast - I had almost said - of the wonderful benevolence of the age, here is an unevangelized territory, not yet even explored, of more than a thousand miles square and which probably contains not less than half the population of India. Look ye sons of the prophets, ye servants of the living God. Look at this spectacle! You say "the field is the world" You pray "thy kingdom come" You repeat "the vineyard of the Lord", "the vineyard of the Lord"; - but do you with all the heart

realities of eternity before you, duly contemplate this vineyard of the Lord? I fear the great majority of Christians in America would be glad to feel, that they have quite done their duty to their divine Master and to a dying world, when they have viewed with complacency the little cultivated spot about their own doors, wished God speed to those who go to the Heathen, and prayed occasionally "thy kingdom come", accompanied by a contribution of a shilling or two a year. They have perhaps expressed much sympathy for the voluntary exile in his trials, and many a pious wish that he may live long, labour hard, and die in the field. All this may do very well, as far as it goes; but it is a sorry way of bringing it appears very well on paper and upon draw about the speedy conversion of the world. These remarks apply, I have no doubt, with more propriety, to the Church at large, than to the students of Princeton Theo. Seminary. Still, the suggestion may not be altogether unprofitable even there. On closer scrutiny it may be found, that many hope they shall be able to discharge their duty to the Heathen by a profession of good wishes, by alms, prayers, good sermons & fine speeches for the acquisition of funds and Missionaries. They hope, at least, to influence many others to go. But, my dear Brethren, such a Missionary spirit will evaporate before the third term of the Senior year. We can never expect the Heathen will be converted in this way. You must go yourselves. What shall be recorded in the future history of Missions, that

"In the year 1834-35, God in his gracious Providence had, in a remarkable manner, opened a door of access to the Heathen, in different quarters of the world. The earth enjoyed an almost uninterrupted peace and the fury of earthly Potentates, which has so often been enraged against pure Christianity, was restrained to make way for the peaceful reign of the Gospel. The facilities for carrying on the work of evangelizing the Heathen had never been so great, since the days of the Apostles. The channels of benevolence had been thus opened, and funds were available to the amount which could probably be needed. Schools, Colleges and Theo. Seminaries were full of pious young men who were looking forward to the ministry. But alas! Men could not be obtained to go to the Heathen; consequently, new fields, as they presented themselves, were not occupied; Missions were not enlarged when they might have been; the work went on heavily; our great discouragements were

I need not, I trust, dwell on this part of the subject. The want of men, is reiterated in your ears by the Directors and the agents of every Foreign Missionary Society, and by their Missionaries from every quarter of the globe; and why should I hope to deepen the many salutary impressions which able pens have made? Believing, as I do, that you are anxious to know the path of duty in reference to your future field of labour, I can not easily conceive that there is at present one in the Seminary, who, amidst the repeated calls for Laborers among the Heathen, has not made his personal duty in reference to the unevangelized world, a question of the most serious & prayerful nature. One very great obstacle if I mistake not, to the coming to a just conclusion on this subject is, the making of a two marked distinction between the work of propagating the Gospel abroad and the preaching of the gospel at home. A kind of mystery, or romance or something, I know not what to call it, is thrown about the former, while the latter is a definite sphere of labour. In accordance with these views when a man thinks of being a Missionary, he sometimes begins to think of transforming himself into some mysterious, non-descript kind of a being so as to put himself to the new element in which he is afterwards to move. Now every thing of this kind is romance or fanaticism, and will do more to unfit a man for the true of missionary work than almost any thing else. He will find when he arrives on his field, that he is the same man that he was before, and that he has men to deal with. He will find the Heathen, in all their leading characteristicks, like other men, and to be acted on by the same principles. He will find depravity no more universal than he saw it at home. The great difference is he will find it stronger, more shameless and unrestrained. It is not against the customs and usages of the country that the Missionary is to be prepared to preach. The grand obstacle lies, as well as in America, is ungodliness. The mind in his cordial hatred of the truth, expresses his objections and throws out his cavils in a way, scarcely dissimilar, to the way as it is in America. His depravity shows itself in a greater variety of ways, & he has a greater variety of refuges of lies to which he may seek to shelter himself, but still the business of bringing the truth to bear on his heart is attended with essentially the same difficulty that is to be met in a christian land.

The simple fact of living among a people of different habits, as it required some extraordinary faculties to meet the exigency, is certainly not a matter which ought to have any great weight in determining such a question as the choice of a mans field of labour. A good share of

qualifications for the ministry at home) will enable a man to accommodate himself to any just varieties in the modes of life. All candidates for the ministry, especially at the present day, ought to study more as a species, not as individuals. When the heralds of Immanuel are running to and fro, from one end of the earth to the other, I know not by what kind of christian philosophy the minister of the Gospel has any reason to conclude that he is to spend his days in America rather than in China, or Patagonia. He is, in my humble opinion, called on, to be a citizen of the world in its best and widest sense. This will enable him to accommodate himself to men in their different garbs, their different habits and different plans. It will also contribute no small share of contentment and cheerfulness in the varying circumstances in which he may be thrown. It has also been urged that some extraordinary qualifications are requisite in a Missionary in order to prepare him to meet the trials of a missionary life. It is true we have some trials in India which are of a local nature and of course would not meet us in a country of a milder climate, and among a people of different customs; but these are incidental and should not be allowed any great weight in determining a question of so much importance. Worldly men find no great difficulty in overcoming them when making up their minds to come to India. They expect to accommodate themselves to all such minor difficulties. and as to our more weighty trials,—those arising from the abominable depravity of the people,—they cannot in good conscience be mentioned as forming an objection to any particular person's engaging in the work; for we take it for granted that every candidate for the ministry (according to his own professions) wishes to be made the humble instrument of removing as much of this depravity, during his short life, as he can. Allow me this point, (as I am persuaded you will, for you will not deny that the object of the gospel ministry is to deliver men from sin, and that this is the sole object of your intended ministry), and I have a strong hold on the greater proportion of your number for the heathen. And I can furthermore assure you that you need have no scruples that there is not depravity, strong, universal, inveterate depravity, enough in India to employ several generations of Princeton students for its removal. If my position be true that human depravity is the object of our ministry, to remove then come to India, ye physicians of the souls, and import to the diseased Hindoo the healing balm of life.

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The want of identifying the foreign and domestic service is not a peculiar fault of candidates for the ministry. It is, if I mistake not, a more prominent one among the Churches. They too often separate the Missionary to a strange work, as if the work of evangelising the Heathen were his work and not their own. The view which I take of the subject is this. That the work of Missions is not the individual concern of the Missionary any more than it is of each member of the Church. It is the work of the Church as a body; and the Missionary is their representative and their servant. He takes no responsibility from off the Church or from one individual member of it. He bears with them, a joint responsibility, as a member, and a particular responsibility as a Missionary of the Church. He is, in a word, to the Heathen the almoner of the grace which God has vouchsafed to the Church of Christ. Were a Company of Merchants in New York to send three factors to China to establish a House of agency and to reside there for the greater facility of their trade, they would be the least likely of all others, to seperate their intrests from those of their agents. I will suppose their agents to be their sons, or nephews, or joint proprietors of the trade. It never would enter the mind of one of these merchants that the persons who were sent abroad were to be held responsible any further than for the faithful discharge of their duty, nor would it be expected that they should make any greater sacrifices for the common cause than those who remain at home. The Mission of three such men would be regarded with the greatest intrest by those who sent them. If one would for a moment think to seperate them from their own number as some non-descript beings, half human, half aerial, who had ceased to eat, drink, sleep, live in houses and wear clothes like other men. And were they to report, after due observation, that unless the capital employed in the trade should be speedily enlarged, and number of factors encreased the Company must sustain a perious loss, and the profitable trade be discontinued at an immense sacrifice of property, would not every co-partner set about devising a way to avert the impending calamity? Would not half the Company, should they be informed that their China trade required their presence and a greater good would accrue by going to China than by remaining in New York, would not half the Company commit their affairs at home to other hands and embark for that distant land to save their sinking intrests? The trade would not fail for the "want of men" I may rest assured.

Missionaries stand in their relation to the Church, and their agents have for twenty years been besieging them with reports similar to what I have supposed in the case of the Factors to China. For twenty years the agents of the American Churches in Bombay have been assuring their Patrons, in the most unequivocal manner, that the common cause has been and still is suffering for the want of men and means. As the supplying of the former is more peculiarly your duty, I shall only add a few considerations on that point, reserving the subject of the pecuniary means for another occasion.

When the first three Missionaries came to India as pioneers and explorers they scarcely found a resting place for the soles of their feet. The whole land was then held in the cold embrace of death. After encountering a series of difficulties, which I need not here recount, but which were of such a nature to put to the test all the patience, fortitude and perseverance of the three excellent men, whom Providence had raised up for the very purpose, Bombay only was gained as an asylum for the Missionary. The vast continent of India still remained inaccessible to the Heralds of the cross from this quarter. After a few years Missionaries were permitted to visit its coasts and to establish schools in several villages in the Concan. But the aggressive spirit of Christianity could not be confined here. Nassick ascended the Ghauts - penetrated as far as Poona, Guneca and Ahmednuggur for preaching the gospel & distributing books, and, after a few more years, tours were made through different parts of the Deckan. And now not only the whole Mahratha country but the whole Peninsula of Hindostan, for ought we know, may be traversed to and fro by the Missionary without meeting any insurmountable obstacle. He may, either through his own indiscretion or on account of the policy or momentary freak of some native governor, be prohibited preaching or giving books in certain places. But he has only to pass on to the next village where he will probably meet with no obstacle altho' he be still in the territory of the same Rajah whose Governor the day before forbade him to labour.

In view of this opening field to which I have but just alluded, allow me to ask, Has the Church of Christ, on whom alone devolves, under God the work of evangelizing the Mahrattas, kept pace with the leadings of Providence in reference to this people? You will allow me to answer No. And what is the reason of the

her charities tell us they cannot ~~[illegible]~~ ments go to the Heathen
are these things so, my dear Brethren? We must believe the
melancholy ~~tale~~ tale, till we have circular demonstration in
heathen lands that it is no longer true. You cannot wipe
away the ~~[illegible]~~ reproach which is about to settle on the
Theological Seminaries of our dear Columbia, except
by coming yourselves and bearing testimony in person to us
that we have libeled you. We can accept of no other apology

Rec'd March 20th 1835

Society of Enquiry on Missions
Theo. Seminary
Princeton N. J.

"The Church will throw the responsibility on you — Roll back
the awful weight on them, my dear Brethren, by offering your-
selves a living sacrifice till they shall say "we can send no
more." ~~[illegible]~~ Then we will hold you acquitted and trust the
Great Head of the Church will ~~[illegible]~~ acquit you
— if you cannot go at your own cost.

Yours most affectionately H. Read

Ahmednuggur Oct 20. 1834

My dear Brethren

Your favor of March 19th. 1834 was duly recieved about ten days ago. Please accept my most cordiae thanks for it. You may always be assured that your Letters are very gratefully recieved & highly valued. I do not reply to the different interesting particulars, as my feelings dictate, because I believe you wish me rather to communicate than to comment, or reply. It gives me great pleasure to know that the humble efforts of my pen have in any instance been turned to good account in promoting the great cause in which my heart was never more engaged than at present. The pen cannot be better employed than in advocating the cause of our blessed Redeemer among the Heathen. But in this department of Missionary labour I must be content to bear a very humble part. Other and abler pens will not, I trust, fail to accomplish what is, in a great measure, denied to me. Still I am encouraged by the renewed assurance of your confidence and kind remembrance of me, that my feeble efforts will find a favorable reception, and may not be in vain. I shall therefore now send you a letter which I wrote when on a tour some months ago, but threw it aside more through diffidence of the utility of addressing you in that manner, than through neglect or forgetfulness. I should probably have sent it at the time, had not the Ship then in Bombay sailed before I reached any Post office through which I could send it to Bombay; and before the next arrival, I concluded you could not need such a call as that contained after the many more thrilling ones which may have reached you from other quarters. But God works by such means as will make one his own arm.

The Summary of Religious Intelligence which your Letter contains is very acceptable, and bears unequivocal evidence, from the pains which you took to give me so full & clear an account of the passing events, that you wish to render me at least an equivalence for my Letters. It gives me most unfeigned pleasure to hear of the blessed movings of our God in our dear Country. Would God do such things for America if he designed to let the threatening clouds which hang over her, burst? It seems to me not. Colleges and Seminaries appear to be in a most encouraging state. There is a most healthy Literary and Religious revivalness. I am afraid

the "New measures" men do not always drive their chariot quite steady enough. Should it take fire it would leave devastation behind it — when the charioteer meant not such thing. Should it be found in a great number of cases that the result of "New measures", has been the disorganising of a settled ministry, our venerable and experienced fathers, who have watched over the interests of the Church for half a century with great solicitude and who have not, on the eve of their departure, become indifferent to her welfare. will doubt the expediency of extra measures except when adopted by the most discreet and experienced instruments. What I principally fear is that men, who have not yet borne "the heat and burden of the day" in pastoral labour, go into Churches where faithful and laborious preachers have been preaching with ordinary, perhaps extraordinary success, and have been discharging with fidelity all the various duties of a pastor, and that the good people, carried away by the more animated manner in which a "Revival man" is able to present the great truths of the Gospel for a few weeks, and seeing the temporary success which follows, become tired of their once beloved teacher, and desire to exchange him for a "Revival man". The probable consequence of which is that at the end of one year they are a disorganized, distracted people without any Pastor at all. And thus a temporary good is kept to compensate for a permanent evil. This may be an extreme case.

There is one subject in your excellent letter which I think I ought not to pass with a reply. It comes under the head of intelligence from "our Brethren in foreign lands" — especially from Messrs. Bishop and Alexander. I am truely glad to see their honesty, or rather I should say their independence in breaking over the limited boundaries which a wrong taste has prescribed to foreign Missionaries in communicating intelligence from abroad. I cannot believe that such a pusillanimous spirit now exists among the Churches in America, that their Missionaries are obliged to hold up before them only the success which has crowned their labours in regard to a few individuals, or a few hundreds of individuals while the great darkness which covers the whole nation, containing thousands and millions, passes almost unnoticed. I know, thousands of pious hearts in America are waiting with breathless anxiety to catch from every breeze some cheering report of success. Suppose we feast them on

in due time
the mind, will not the gnawings of a vitiated appetite recoil on their vitals and sicken their very souls? No Missionary ought to be proscribed as cowardly, or as sadly deficient in faith, because he does not report what the people wish to hear, viz that the Heathen are nearly all converted, or that there are indications that they will be converted very soon. What is faith without truth for its basis. This mode of presenting for the most part, only the bright side of the picture, gives a totally wrong impression respecting the character of the Heathen. It would imply that the Heathen are unfortunate in not having heard the truth before but that they embrace it very cordially when presented. Whereas the fact is they hate the truth. They come not to the light because they love darkness. They have some curiosity like all other people (tho much less than the athenians) to hear a new thing and to get a new book, but as soon as they become acquainted with the truth which we preach, they hate it with a most cordial hatred - and so it will be till God in his infinite mercy shall touch their hard hearts. We say Infidels and ungodly men in America hate the truth till they are converted. But, educated as they have been under the salutary restraints of Christianity, they are in a moral point of view far in advance of the Heathen. You see at once what must be the nature of a Hindoo's enquiries after the truth, or of his eagerness to get books. You may depend that hatred for the truth is the chief obstacle in the way of the Heathen's becoming a Christian. This once removed, and Custom and Caste, Shastras, traditions and priests will not long give us any very serious trouble. Keeping this leading trait of a Heathen's character in mind, you will be able to judge pretty correctly of the intelligence which comes before you. I regard it as a matter of very great moment that the Church of Christ look on the whole field and see it just as it is. Let us rejoice, as it becomes us to do, over the day of small things, but let us not offend God by calling his armies to sleep by the song of victory when we ought to be sounding the trumpet and proclaiming the approach of the great day of battle.

I have spent most of my sheet without answering your enquiries – and I am afraid of wearying your patience if I add another sheet to this letter as I have done to the one which accompanies it. But if you will promise not to read both letters on the same day, I will proceed to answer them as briefly as I can.

Our "Preparatory School" is not yet in existence nor can we foresee that it soon will be. B. B. was probably not aware when he wrote of the difficulties through which such a school must struggle before it could be brought into existence. Caste and custom are all against us. We have been trying for some months past to get boys, but have not been able. We have promised to give them a cook of their own caste, or of some superior caste which answers the same purpose. But as yet we cannot get any but outcastes or those of very low caste, either of which would give our school a character of very unfavourable tendency. The children of which you enquire, as "having been given to us" can be no other than three little half castes – their father is a soldier. These have been in one or the other of our families more or less, and have been instructed but are not given to us.

You enquire if the "children of soldiers and English residents could not be employed as Missionaries & assistants?" None but soldiers' children remain in the country. European children are generally sent to England when about three years old – and soldiers' children generally die about that age if they do not before. A gentleman well acquainted with all statistics of this kind, told me not long since, that he had taken some pains to ascertain but could not find that a single soldier's child (by a European mother) had ever lived to an age to be enrolled in the ranks of the army. (European) Children cannot be raised in this country. And this perhaps I may say is not the worse, if they could be the influence of the climate, and the moral influence is so bad, that they would be good for nothing.

Your next question relates to domestic matters which I will try to answer. Our "food" is vastly better than our "cooks". The Bazars are well supplied with beef, mutton, fowls, eggs, fruits & grains – I mean where there is a civil or military Station; our Mission Stations are only at such places. Bakers also supply good bread. The Deckan is rather famous for good wheat. Indian corn, potatoes, beans, peas and the different sorts of European vegetables are cultivated in gardens, but cannot be said to flourish. Melons, pumpkins, cucumbers & squashes and gourds are abundant. Peaches grow well in the Deckan and are very good here, but not in Bombay. Apples will grow here

but are very inferior in size and quality. Oranges, figs, limes, lemons, guavas, plantains, grapes and pomagranates are very abundant; and mangoes in their season more abundant than any other. There are also several other kinds of fruit, as, the citron, pumplenose, papier, jack fruit, custard apple, cocoa nut &c &c which Europeans eat besides a variety of other kinds, some growing wild and some not which they Natives use. But the staple article of food throughout India is Rice. This grows in great abundance in all the low country (not at all in the Deckan) and supplies the greater portion of Natives with food; and is always seen on the table of the European. Rice and curry is a standing dish every where. Curry is made of a great variety of spices and hot substances, the most essential of which are Chili pepper, turmeric, saffron root and garlic. A dish well calculated to preserve the tone of the stomach in a debilitating climate. But I must come to the cooks, the less pleasant part of the subject. This matter we are obliged to manage in a manner altogether different from what is done in America. We can have no fire in our houses, nor can the Lady of the house work near a fire. The "cook room" is consequently at some distance and the whole affair carried on by a Native who will do nothing but cook for one family be it ever so small; and if it be rather large, say four or five persons, he must have a "mate". Cooks in general have no ideas of neatness and it seems next to impossible to instill such an idea into their heads. It is generally agreed on all sides, that the only way to make a dinner palitable is, to keep out of the cook room. The sight would be likely to prejudice the stomach against the dinner. Still the good woman of the house, suspecting from appearances on the table that all is not conducted in so neat a manner as might be, pays the cook a visit, requires him to wash his hands, clean his cooking pots, change his clothes, sweep his room &c &c and thus commences a new era. The natives to whom this department is committed are not only (like all natives) lazy and filthy but they are notoriously dishonest and thievish. They buy all articles of food from the bazar, charge, generally, at least twice as much for them, as they pay, account what they wish for their own consumption (they find their own food) and frequently spoil a part of the remainder in not cooking it properly. I shall observe, however, that Europeans in the service of Govt who have large salaries, manage these matters with more comfort to themselves, tho' at a much greater expense. They have Parsees for head servants who are much more respectable and neat.

Received March 20th 1835
Mrs Reed Communicates the death of her Son

Please accept my best thanks for the N. Y. Spectator. It is the first political paper I have been able to get from America. My friends forget that I still feel the deepest intrest in the welfare of our dear country. Dr. Murray supplies me very liberally with other papers from N. York. Mrs. Reed's health still continues poor. God has in a remarkable manner spared her to me another year after we were told she must go to America. My own health has been very poor for some weeks past. I am grievously afflicted with a nervous head ache. I have quite relinquished the idea of sending my wife home alone. It now seems more probable we shall return on my account, if I am spared.

Society of Enquiry on Missions
Theo. Seminary
Princeton N. J.

The members of the Mission enjoy their usual health. Mr. Graves with the reinforcement arrived on the 10th Sept. Mr. Abbott is at Nuggur. Mr. Graves' health is miserable. He is at Mahabaleshwar Hills. Our Caboras are carried on as usual. nothing particularly interesting; our Native Church continue in general to walk orderly. One recently died and one we were obliged to suspend. A great harvest remains to be gathered in. Pray for us — come and help us.

Yours very affectionately H. Read